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Da'wah bi al-Lisan by Using Politeness Language

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Abstract
Da'wah bi al-lisan or *da'wah* through words or oral communication or preaching with words is one of the essential methods of preaching. In carrying out this *da'wah*, the preacher should use excellent and polite expressions to ensure that the target group can accept the delivered *da'wah*. Therefore, this article examines how to use polite language by combining Leech's maxims with Islamic teachings obtained from the Qur'an and hadith. This qualitative study uses content analysis from the Quran and hadith. In this research, the researcher used socio-pragmatics analysis to analyze the politeness principles or Leech's maxims. The study's results found that six of Leech's maxims can be adapted to texts from the Quran and hadith. Therefore, the preacher can strengthen the *da'wah* bi al-lisan *da'wah* by linking the theory of scholars like Leech with the arguments found in the Qur'an and hadith.
Keywords: Da'wah bi al-lisan, Politeness, Language, Leech's Maxim

Introduction
Communication is a very complex concept. Thus, it is given various definitions. Generally, communication is defined as the process of exchange of information. In other words, communication produces and transmits data from one party to another. When a party conveying information receives, interprets, and acts by what the party making the information wishes, then communication is said to be successful. The opposite situation occurs if the information is not received, interpreted, and treated as intended by the party that produced it. In its most basic form, the communication process involves the party sending information and the party receiving it. The data be acquired by the intended party without an intermediary, which can exist in the form, drumbeats and language. From a linguistic point of view, communication can be defined as the process of exchange of information between two parties involving the use of language. The language that acts as an intermediary in communication consists of two forms: spoken and non-speech (Seong, 2019). Humans need communication to help survive, one of which is using language as a means of communication. Language is the most effective communication tool in conveying messages, thoughts, feelings, and goals to others and allows for creating cooperation between humans. So that the role of language has become very dominant in various daily human activities Language is the most effective means of communication to convey ideas, thoughts, intentions, and goals to others. Apart from being a means of language communication as well as a channel for formulating

intentions, ideas, and opinions, giving birth to feelings and allows cooperation with fellow citizens. The function of language as a tool Communication makes language an important influence in human life. Communication will only be perfect if the language expressed is not accepted or understood by people language is the most effective means of communication to convey ideas, thoughts, intentions, and goals to others. Apart from being a means of language communication as well as a channel for formulating intentions, ideas, and opinions, giving birth to feelings and allows cooperation with fellow citizens. Language's function as a tool for communication makes language an important influence in human life. Communication will only be perfect if other people accept or understand.

Politeness is a primary rule for humans in establishing a good relationship. According to Krulatz, politeness is also a universal phenomenon, it means that politeness norms apply to the use of any language in the world. Humans in communicating politely, have common ground because they have the power of thought and taste represented in communication (Putri et al., 2018). The expressions spoken by an individual are related to the personality and character of the speaker. If an individual has good morals, surely he always uses polite and accurate language according to the context. It should be understood that polite language does not mean that the intonation language is weak, slow, lack energy, and the like. Good words can have a profound effect on the listener. In the field of preaching by using good and true words, surely many will be captivated by the beauty and truth of Islam. This is because Islam is a natural religion whose teachings do not conflict with human instincts. Malaysians especially Malays are very concerned about the language while communicating. This is because the level of language proficiency reflects social rules in society and it can maintain human relationships. People who care about speaking languages will be loved by others while the less civilized will be hated.

Preach based on the term has many meanings. In terms of language, the definition of preaching is calling to something. The call is a call to the way of Allah Almighty, which calls for faith in Allah Almighty and the Prophet (PBUH). According to Yusuf al-Qaradawi, preaching means to bring others to the religion of Islam to follow the instructions that execute the laws of Allah Almighty on earth. In addition, Darussalam (1996) also concluded that the definition of preaching is a process of turning the rules of Islam. Preaching is not simply delivering the laws of Islam to others alone. Preaching is also an attempt to change people to practice and turn the regulation and the statutes and commandments of Allah Almighty. In another sense, the mission intends to call, act for on, and make efforts to attract people by way of Allah Almighty by implementing the teachings of Islam. Based on the discussion of these definitions, we can conclude a unique sense of the word preach. Preaching means any activity or business call, invite, or reattached to convince people to believe in Allah Almighty and also His Prophet. Preaching is done so that people implement and enforce the rules and laws of Allah Almighty as stated in the Quran and the Sunnah of the Prophet (PBUH). Preach is also calling on people to do good and forbidding they may have the good fortune (Kamaruddin & Wan Khairuddin, 2017).

Research Objectives
The objectives of this research are
    (a) To describe the ethics of communication in the Quran.
    (b) To explain the meaning of *da'wah* bi al-lisan.
    (c) To explain how preachers can apply leech's maxims in da'wah bi al-lisan.

Politeness in Language Use

Interactional sociolinguistics proceeds from the fundamental premise that meaning is interactionally created, that interpretation is based on shared expectations among interlocutors, and that interlocutors' interpretations of context are crucial to understanding discourse. As a research discipline, it focuses on cross-cultural communication, delineating how different cultural backgrounds influence a speaker's interpretation of interaction. Several concepts of interactional sociolinguistics are closely linked to the notions of politeness and face work: frame in discourse, power, and solidarity, and the treatment of discourse markers (Geyer, 2008). "Politeness" itself is a neutral concept, which we use as the label for a scale ranging from plus- through zero- to minus-politeness. Thus, "polite" refers to plus-valued politeness, "impolite" means minus-valued politeness, and non-polite" marks the neutral or zero zero-value of the scale (Sachiko et al., 2008).

Communication is inseparable from human life. Communication is the livelihood and to communicate effectively, one needs to have communication skills. The ability to communicate can help someone create excellence and increase self-potential while giving value increase in quality of life. In communication, language politeness is a crucial aspect because it can shape one's language and character (Simatupang & Naibaho, 2020). Politeness is the relationship between how something is said and the addressee's judgment as to how it should be said (Grundy, 2008). According to Bussman, politeness is the specific ways in which speakers as interactants perform speech acts such as requests, commands, elicitations and offers both expressing and reflecting the nature of the relationship between them. In social interactions, people must constantly make different linguistic choices of what they want to say, how they want to say it and the specific sentence types, words or sounds that best unite the what with the how. The Correct choice of appropriate linguistic forms must be used to achieve politeness. Being on the receiving end of politeness affects both the speaker and addressee differently because polite utterances establish the correct relationship between the speaker and the addressee. If we do not see the relationship between ourselves and the person who addresses us as they do, we will be upset by the strategies they employ since these strategies imply the nature of our relationship which is the heart of linguistic politeness (Ifechelobi, 2014)

	SOCIAL POLITENESS	TACT
FOCUS	*the group*: socially appropriate communicative forms, norms, routines, rituals, etc.	*the partner*: interpersonally supportive communicative techniques, styles, and strategies
FRAME	*interactional*: people's need for efficient, uncomplicated interaction with other members of their group	*interpersonal*: people's need to preserve face and maintain positive relationships with their partners
FUNCTION	*regulative*: facilitates the coordinated exchange of routine conversational roles and responsibilities.	*conciliative*: helps avoid threats to face, and facilitates the peaceful negotiation of interpersonal affairs

Figure 1: Social Politeness versus Tact (Watts, 2005)

Islam and Politeness Strategy

Islam is a comprehensive religion or life system or also known as *syumul*. Islam is a complete system of life in which every rule is related to all aspects and areas of human life, from the biggest things to the smallest. The Prophet Muhammad (peace and blessings be upon him) as the last Prophet brought the teachings of Islam complete and perfect for all mankind. The teachings brought by him last until the Day of Resurrection and cover all the world. The pamphlets and dakwah found in Islam carry the most complete guidance for mankind. This shows that Islam is in line with every epoch. Everything explained in the Quran and hadith is clear and appropriate guidance. For a Muslim, this Islamic guidance is sufficient for all his needs because Islam has completely organized human life, which covers aspects of faith, worship, morals, economy, politics, society, health, culture, language, art, knowledge, international relations, environment, philosophy, science, law and so on. Every Muslim must carry out *da'wah*. Preaching is not limited to individuals who have religious knowledge only. Every human being must deliver *da'wah* based on their knowledge level (Ab. Aziz, 2006).

Da'wah techniques are very important and practical to adapt to the target group which is not only Muslims but also non-Muslims. It is a reflection of the main pulse in determining the ups and downs of something preaching has been planned. Da'wah can be done verbally, in writing, or by example, but words are the most used method. Every word has a life that can be divided into three, which are read, written, and spoken. Notice how much his life is language when given the opportunity. Humans can be influenced by inner words and certain conditions until they change their behavior. Words can also cause the emergence of hatred, envy, and misunderstanding. Often simple words cause bloodshed between two people or two nations. The psychology of language has a very large role in controlling the behavior of humans. Language can be likened to a remote control that can use to control people to laugh, cry, sad, angry, or spirit. Language can also be used to enter new thoughts into the human mind. In *da'wah*, mistakes in language can cause the failure of preaching itself. Not necessarily the same word suitable for all *mad'u* or recipients of *da'wah* circles. Why? Because the background of the *mad'u* also determines the expression of what works for them. Often, *da'wah* activists equate all their *mad'u* the preachers are sometimes busy thinking about what material is good for *mad'u*, but there is not enough looking at it from the point of view of educational background, age, status, and *mad'u* culture.

The ethics of communication are found in several surahs in the Quran:

1. If ˹non-inheriting˺ relatives, orphans, or the needy are present at the time of distribution, offer them a ˹small˺ provision from it and speak to them kindly (surah an-Nisa 4:8). According to Shihab (2000) *qaulan ma'rufa* in this verse means words that are in accordance with the norms and values that apply in society. Besides that, it also means appropriate words with one's background and status. This verse also suggests that humans communicate with language that does not touch the soul and feelings of the audience.

2. O believers! Be mindful of Allah, and say what is right. He will bless your deeds for you, and forgive your sins. And whoever obeys Allah and His Messenger, has truly achieved a great triumph (surah al-Ahzab 33:70-71). *Qaulan sadidan* means the truth speech, honest, right, no lie, and no circumvent. In the Quran, it is mentioned twice. First, Allah ordered humans to deliver the *qaulan sadidan* to orphans and descent things. Second, Allah commands the *qaulan sadidan* after piety. According to some Mufassir such as Hamka, al-Tabari, al-Baghawi, and al-Maraghi that *qaulan sadida* in the context of the verse implies worries and anxiety of a donor's will for his children depicted in the form

of weak utterances soft (smooth), clear, honest, just, kind and fair. Mean meek submission to describe the love that is expressed in the words of gentleness. Implies that words were light no other interpretation. Honestly, that is, transparent, it is, and nothing is hidden. Appropriate means to hit the target, corresponding to be achieved, and also in line with the circumstances. Good fit with the values, moral values, people rise and godlike (Amrizal, 2013). Easy to understand, Allah Almighty instructs us to speak words of appropriate justice, valid, and precise.

3. ˹Only˺ Allah knows what is in their hearts. So turn away from them, caution them, and give them advice that will shake their very souls (surah an-Nisa 4:63). The word *qaulan balighan* in this verse means words that imprint on the soul, right on target, communicative, easy to understand. The word "*baligh*" in Arabic means up, about the target or achieving the goal. If it is associated with *qaul* (speech or communication), "*baligh*" means fluent, clear meaning, light, right to use what is desired. Therefore, the principle of *qaulan balighan* can be translated as the principle of effective communication. In order for communication to be right on target, the style of speech and the message delivered should be adjusted to the level of intellectuality of the communicant and use the language understood by them (Romdiyah & Mufida Istati 2018).

4. But if you must turn them down ˹because you lack the means to give˺—while hoping to receive your Lord's bounty - then ˹at least˺ give them a kind word (surah al-Isra' 17:28). The word *qaulan maysuran* in this verse means easy word. Hamka (2010), a tafsir scholar says that *qaulan maysura* is a speech that makes others feel easy, soft-spoken, beautiful, pleasant, smooth, gentle, and good, and gives a sense of optimism to the person being spoken to. Easy means that the language is communicative so that it can be understood and contains words that encourage others to keep having hope. Soft speech is speech that uses expressions and is spoken appropriately or appropriately. While gentle is a kind word and does not offend others.

5. For your Lord has decreed that you worship none but Him. And honor your parents. If one or both of them reach old age in your care, never say to them ˹even˺ 'ugh,' nor yell at them. Rather, address them respectfully (surah al-Isra' 17:23). The Qur'an gives instructions how to behave and communicate properly and correctly to both parents, especially once, when both or one of them is old carry on. In this case, the Qur'an uses the term *karm*, which linguistically means noble. This term can rely on Allah, for example, Allah is Kareem, which means Allah is Most Gracious; can also be leaned on human beings, namely regarding the nobility of morality and goodness in his behavior. That is, a person will be said to be *karim*, if both things are really proven and seen every day. A person's rank doesn't determine his level of communication. Quite a lot of people who fail to communicate well with others are caused by using words that are wrong and potentially degrading others. Word problems cannot be taken lightly in communication. This is so because false words have implications for the quality of communication and in turn affect the quality of social relations. Because of words, human relationships can be broken (Romdiyah & Istati, 2018).

Da'wah Bi Al-Lisan
Islam is the religion of truth and the religion of *da'wah* at the same time. This is in accordance with the duties of Prophet Muhammad (PBUH). In fact, *da'wah* is a link between the revelation that contains directions, guidelines, and a way of life for human beings. It comes

from Allah Almighty. Furthermore, preaching is the journey of the life of the prophets which is then forwarded by friends and Muslims. Based on the texts of the Qur'an and Sunnah, scholars have tried to establish the law of *da'wah*. They agree that the law is compulsory. But there is still a difference of opinion, between *fardhu 'ain* (individual obligation) or *fardhu kifayah* (collective obligation). Among the scholars who argue fardu 'ain is Muhammad Abduh. While those who say *fardhu kifayah* include As-Syaukani, Qurthubi, and As-Suyuti. Da'wah in the position of *fardhu 'ain*, is a duty for every Muslim who is *mukallaf* (mature), both men and women (Abdullah et al., 2018). *Da'wah* is not just a speech about Islam and worshipping but *da'wah* also include all aspect and factor whether our good actions, attitude, deed, way of thinking, and respect for others and their religious beliefs. Every Muslim is obligated to assist *da'wah*, in whatever era they are in, the most basic is to become a witness of Islam with their life for societies (Ismail et al., 2018)

There are many methods of preaching. One of them is to use language. Language is a communication tool that is quite significant in the development and progress of civilization. Preachers are often associated with the use of beautiful, polite, and gentle language that is shown through speech. It is not an exaggeration to say that the language in preaching has its uniqueness because this element reflects the personality and thinking of Muslims. Communicating politely is not only related to language, but also social and culture. The preacher's politeness will be evident with the use of polite markers, that is, civilized as much as possible when communicating. The more politeness markers are used in communication, the more the level of politeness of the speaker will increase. This is in line with the personality traits possessed by Malays who are considered to be polite, courteous, gentle, and full of concern for others.

Communication serves as a container used to persuade and influence one party with ideas or any form of thought and action. Here can be seen a significant similarity between communication and preaching. Thus, communication and *da'wah* are mutually necessary and preaching requires communication to deliver the message. On the other hand, communication needs to be done in a form and manner based on syara', where all that can be found in the science of preaching. Reciprocity between communication and preaching has played a very important role in the formation of society Islam. The fact that communication is closely related to preaching can be seen from the meanings of the word preaching, which is the delivery of information, broadcasting, education, teaching, indoctrination, and propaganda. The meaning of preaching has the same meaning as communication and its functions, as Schramm and other Western communication scholars suggested. The concept of communication in Islam can be clearly understood through the science of preaching. This is because preaching is a process of comprehensive communication practiced by each individual, in particular, mukalaf. Furthermore, communication is human nature, and *da'wah* plays a role in performing nature well.

There are many ways that can be done by the preacher to send Islamic messages. *Da`wah* communication is the process of conveying information about Islam by a Muslim communicator to the recipient in order to achieve a certain objective that is in line with what is outlined in Quran and Sunnah. In the effort to develop effective *da`wah* communication, mastering the types of dakwah communication is imperative in ensuring the continuation of its messages. *Da`wah* communication is the process of conveying information about Islam by a Muslim communicator to the recipient in order to achieve a certain objective that is in line with what is outlined in Quran and al-Sunnah. In the effort to develop effective *da`wah* communication, mastering the types of dakwah communication is imperative in ensuring the

continuation of its messages. Speaking activity or communication in public is varied in its forms, such as teaching, speech, MC, talk show, *da'wah*, and business communication. Communication is the exchange of information based on the adaptation of the human system to its surroundings to create a certain meaning or message. According to Beden, a good communication process maintains respect for the audience, respect for social background, understanding of the speaker's role, control of his expression, and following the rules. The audience needs enlightenment and knowledge from a speaker, one of which is from *da'wah* activities. *Da'wah* as a specific form of communication the in a religious circle becomes a concern and appreciation of society. Da'wah is considered a thing that can be used to solve problems related to the moral degradation of people's character (Faizah et al., 2020).

Leech's Politeness Model

Geoffrey Leech puts forward that in order to communicate in harmony or maintain communicative concord, speakers must pay attention to and consider the appropriateness between social goals (maintaining harmony) and the purpose of illocution. In other words, to achieve communicative harmony, the purpose of illocutionary acts must be in accordance with social objectives. Politeness is a branch and one of the major topics of pragmatic study. Pragmatics studies the language in its context and the relation between language and context that are grammaticalized, or encoded in the structure of a language. The context in this case can be the context of the situation or the context of culture. Pragmatics is very important because it gives people the skills to behave in society so in its development many people developed some theory of pragmatics to support their skills in communication. One of them is Geoffrey Leech with his Politeness Principles (PP) theory. According to Leech, Politeness Principle is minimizing the expression of impolite beliefs, and there is a corresponding positive version or maximizing the expression of polite beliefs which is somewhat less important. Leech proposed it to produce and understand language based on politeness. The purpose of Politeness principles itself is to establish a feeling of community and social relationships. Further, Leech proposed six maxims, namely Tact Maxim, Generosity Maxim, Approbation Maxim, Modesty Maxim, Agreement Maxim, and Sympathy Maxim (Maharani, 2017).

Leech divides his PP into six maxims as follows (Sweid, 2014):

a) Tact Maxim (in impositives and commissives)
- Minimize the cost to others.
- Maximize the benefit to others.
- If the utterance uttered by the speaker is more beneficial for the addressee, either financial or prestige, the utterance will be polite

b) Generosity Maxim (in impositives and commissives)
- Minimize the benefit to self.
- Maximize the cost to self.

c) Approbation Maxim (in expressives and assertives)
- This maxim requires the speaker to avoid everything which hurts the addressee
- Minimize dispraise of others.
- Maximize praise of others.

d) Modesty Maxim (in expressives and assertives)
- Minimize praise of self.
- Maximize dispraise of self.

e) Agreement Maxim (in assertives)
- Minimize disagreement between self and others.

- Maximize agreement between self and others.
f) Sympathy Maxim (in assertives)
- Minimize antipathy between self and others.
- Maximize sympathy between self and others.

How Can Preachers Apply Leech's Maxims in Da'wah Bi Al-lisan?
The use of language politeness coincides with the main principles of religion. Islam is closely related to the human role as caliph. Among them are delivering teachings, giving advice, and a wise remark that leaves a positive impact that strongly effects on human life. In addition, humans also necessary to avoid being angry, hating and hostile without reasonable cause as well as make language the basis of communication with God and other human beings, that is, relationships with fellow parents, neighbors, and all walks of life society. Leech's maxim is compatible with Islam because this maxim is related to the nobility of heart and character.

	Maxim	Speech
(a)	Tact Maxim	*Assalamualaikum (Peace be upon you).* *Please sit in the place provided* *Please fill the front row. The best of the men's rows (in Salat) is the first row and the worst is the last; but the best of the woman's row is the last and the worst of their rows is the first.* *Thank you for attending my lecture/kuliah. All good and evil are from Allah Almaighty.*
(b)	Generosity Maxim	*I am trying to answer this question. We have no knowledge except what you have taught us. Verily, it is You (Allah), the Knower, the Wise* *I try my best to get a suitable answer.* *It's okay, let me answer your question.*
(c)	Approbation Maxim	*You're a friendly person. Muslim is friendly and befriended, for there is no goodness in one who is neither friendly, nor befriended* *You're a strong person. A strong person is better and is more lovable to Allah than a weak person.*

		• *Your life goals are good. be grateful to Allah so that you may be successful.*
		• *You are really good*
(d)	Modesty Maxim	• *I'm not good at everything. But Quran says, help one another in acts of piety and righteousness.*
		• *Don't be shy with me. Allah knows what is in every heart.*
		• *I'm also a servant of Allah like you. Quran states that all are born equal*
(e)	Agreement Maxim	• *Your opinion is good.*
		• *You look smart.*
		• *Your question is really good. Knowledge is a treasury and the keys to it are questions. May God have mercy on you, always ask.*
(f)	Sympathy Maxim	• *I do sympathize with your situation. Be Patient. Surely, Allah is with those who are patient.*
		• *Allah loves His servant who is patient. Be certain that Allah will answer your prayer*
		• *We belong to Allah and to Him we will return. Allah replaces it with something better. The Holy Prophet Muhammad (PBUH) says that patience is illumination*

Conclusion

Islam strongly emphasizes the decency between the believer and all beings and not just towards man as desired by Allah Almighty. Politeness can be said as behaviour that is respectful and considerate of other people. Politeness shows an understanding of other people's feelings. Politeness also is the practical application of good manners or etiquette so as not to offend others. Language cannot be separated from its context, because by looking at the context, language is easy to understand and interpret its meaning. Preaching and politeness cannot be separated. Preachers who prioritize politeness in the delivery of *da'wah* make it easier for the target group to accept the content of the *da'wah* delivered. Leech's Politeness Maxim such as tact, generosity, approbation, modesty, agreement, and sympathy maxim is one of the principles that preachers can use as a guide. However, this maxim is more successful if combined with texts from the Qur'an and hadith. Besides, preachers who practice politeness in *da'wah* will be loved by the target group.

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